/1446 cont./

435 Europeans, and therefore no one should find it strange that the Indians neither protect nor take good care of costly or rare objects. It is quite generally true that they do not handle their tools carefully or protect them; they carelessly trust their own ability and manufacture what they need without much trouble. Any kind of wealth and an accumulation of objects would be nothing more than a burden to them.

•482 Their material possessions are amazingly meager. Hence they can do without numbers even more easily than without a complicated scale of value. There are definite designations: one = yëkáli; two = kompéipe; and three = máten. In general the Yamana do not count beyond that. They designate anything beyond three as wíyu = much. "Very much" is designated either as wíyu wíyu or čúla wíyu. For an extraordinary amount the expression manána wíyu is used. A few compounds are also used to express numbers above three. They say yëkáli yéf, "one hand," and kompéi yéf "two hands," which mean "five" and "ten," respectively. SD:225 gives daua?i, "a few as from five to twenty" /cited in English/. A few other forms are also given in SD. Constructions such as máten čúla máten probably first arose under the influence of Europeans. Compare Hyades (q):317. If the Yamana wish to express a figure beyond three, they prefer to use their fingers, and they indicate the number by shaking the specific finger, without forming or expressing a special word for the number. Our Fuegians are unacquainted with measures of length and height. To indicate an insignificant length they make a fist with both hands and, by holding them apart, show the specified length. At the same time they say hetémuka, from hetém = like this here, múka = long. The Yamana do not strive for any particular accuracy either in counting or measuring.

192 281 A few words that our Indians use as exclamations should be mentioned briefly. If they agree with a word or a request, they utter a faint ŋ, without opening the mouth; sometimes they also bow the head slightly. If they are very much interested, they utter a loud ŋŋ = good, right, very well; or an excited ŋŋ = yes, yes; finally, /1447/ wéf = splendid, excellent. They lack what we imply with "no." If a person does not agree with the words of

3: Lothrop E-5 (1924-1925) 1928
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speak the central dialect. The entire vocabulary was checked by Mr. William Bridges and any words not in the central dialect were noted.

The richness of the language is indicated by the more than 32,000 words brought together by Rev. Thomas Bridges. Many of these words, of course, are compounds, but such a vast number are fundamentally due to unusual specialization in meaning.

On the other hand, Yahgan exhibits the lack, usual among primitive people, of abstract ideas and generalizations. In fact, even in English (which, due to missionary training, some of the Indians spoke fairly well) the Yahgan exhibited inability to grasp the concept of generalities.

The manner of counting was even more primitive than the Ona count, for the Yahgan had no words for 4 and 6, which, to be sure, were compound numbers in the primitive Ona system. The Yahgan count is:

1.	Ashili	one
2.	Aronchi	two
3.	mutcha	three
5.	Ashili cirsh[1]	one hand
10.	Aronchi cirsh	two hands

Clothing

From Fitzroy's description of the Yahgan, cited above, it appears that there was very little order or regularity in their scanty dress. However, though seemingly inadequate, their clothes were of well-defined forms which we shall describe. It is no exaggeration or overstatement to remark that, considering the climate in which they had to live, this southernmost tribe had less body-covering than any other people in the world. As compared to the Ona, their garments, similar in nature, were deficient in size, while the stiff and unyielding skins they employed from their very nature lacked the warmth supplied by the pliable, voluminous, and snug-fitting robes of the Fuegian Indians. We must add that individuals of both sexes and all ages often went entirely naked.

1. Capes.—The usual cape worn in summer and winter alike by both men and women was a seal or sea-otter skin. Sometimes two

[1] Here given the most complete list I. It was not learned by any Yahgan Indian or member of the Bridges or Lawrence families encountered by the writer.